

HOW'NI'KAN

PEOPLE OF THE FIRE

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Shawnee, OK.
Permit No. 395

Vol. 5 No. 6

Citizen Band Potawatomi

Dec. '83/Jan. '84

We are a sovereign nation!

On December 19, 1983, the Business Committee of the Citizen Band Potawatomi Tribe passed a resolution reaffirming their identity as a sovereign nation that functions within the framework established by the signing of the first treaty with the United States Government.

Potawatomi Resolution No. 84-30 adopted a complete governmental structure for the tribe consisting of legislative, executive and judicial functions and all the powers inherent in governmental operations.

Even though the United States has historically dealt with Indian tribes on a "government to government" basis, very few tribal administrations have taken advantage of the unique opportunities offered by the relation-

ship. In Oklahoma alone, 35 sovereign governments (Indian tribes) have the power to tax, prosecute criminals and manage tribal land in the way they see fit, but very few tribes have taken the responsibility to do so.

In the past, Indian tribes have defined themselves according to their immediate needs. Years ago, after the Indian Reorganization Act and the Oklahoma Indian Welfare Act (1936), elected tribal officials had very few duties and responsibilities. They viewed themselves as "advisors" — they "advised" the Bureau of Indian Affairs and they "advised" the Indian Health Service on the needs of the Indian people. With few assets and little or no administration, what else could they do?

Later on, in the 1960's, the federal government began directing various federal agencies to deal directly with the Indian tribes — a recognition of the relationship established by Section 8 of the United States Constitution that tribes are governments, just as states are governments. Indian leaders began

moving away from the "advisor" role and began going after federal program funding available to them. Administrative complexes, the staff to run them and program after program were acquired by the more ambitious tribes. But, in 1970, President Nixon announced

(continued page 8)

Tribe receives computer donation



The Citizen Band Potawatomi Tribe of Oklahoma is proud to announce the acquisition of computer equipment worth in excess of \$1 million dollars.

The central processing unit and devices necessary to link into seven 200-megabyte disc drives have been made available to the tribe through equipment donations from the Borg-Warner Corporation and the Norris Division of the Dover Corporation.

Five mini-computers have also been purchased by the Tribe through available grant funding.

According to Tom Knight, Tribal Director of Data Processing, the new computer system will enable

Payment made in time for Christmas



Members of the Citizen Band Potawatomi Tribe received a very special Christmas present this year — settlement of their last land claim against the United States Government.

Checks totaling more than \$8 million were in the mail to more than 10,000 tribal members the week before Christmas. The average per capita payment was \$748.20, with checks placed in trust for nearly 300 tribal minors.

Some 23 land claim awards have been made to the various bands and communities of the Potawatomi Nation since 1978 as compensation for lands taken from them in the 1800s.

In June 1978, the Citizen Band

Potawatomi Business Committee and General Council (composed of all tribal members) approved a 30 percent set-aside plan for all land claim monies. The plan to guarantee tribal perpetuity calls for the 30 percent set-aside to be invested in land acquisition and development and building maintenance.

Special thanks to Opal Coachman, director of the Tribal Rolls and her staff and to all the Tribal employees who worked weekends helping get the per capita payment out by Christmas. Original estimates on the payment had been set for February, 1984!

the tribe to handle all in-house activity via computer, plus afford the ability to "sell time" on the system to local businesses.

Payroll, genealogy rolls, mailing lists, expenditure and income records, analysis of potential tribal investments and the ability to train Native Americans in computer technology are all part of the service package now available to the tribe. Services available to local business include data storage, software maintenance and program package design (i.e., payroll, mailing lists, inventory, accounting, etc.)

For further information, contact Tom Knight at the Citizen Band Potawatomi Tribe, (405) 275-3121.

HAPPY
NEW
YEAR!

"Information, please"

Editor's Note: The following items are available through the Fulton County (Indiana) Historical Society, Inc. and may be of interest to Tribal members seeking to learn about Potawatomi life in the early Great Lakes area. Orders should be sent directly to the Fulton County Historical Society, Civic Center Museum and Office, 7th and Pontiac Streets, Rochester, Indiana 46975. For further information, call (219) 223-4436.

Fulton County Folks vol. 2, 1981, ed. Shirley Willard, 668 pages, hard cover. Contains 70 chapters of genealogy & county history, many photos, 4 maps. \$35, plus \$3 mailing.

Indian Lore by E. W. Lamp & L.W. Shultz, 1964, reprint, 192 pages, soft cover, indexed. \$10, plus \$1.50 mailing.

More Indian Lore by Lamb & Shultz, 1968 reprint, 271 pages, hard cover, indexed. \$10 plus \$1.50 mailing.

Fulton County's Round Barns by Doris Hood, 1971, 20 pages, photos of 17 round barns, at \$1, plus \$1 mailing.

Chippewanuck Medallion, pewter, 3 inch diameter, has attachment for wearing as necklace. Chain not included. Reproduction of medal found in Fulton Co. 1872, given by King of England to Indian Chief. \$10, plus \$1.50 mailing.

Quarterlies 1-16 1964-73 reprint, 379 pages, hard cover. Includes Bigfoot, Joaquin Miller, Kewanna, Richland Twp., Akron, Athens, Schools of Henry Twp., Mt. Zion, Leiters Ford, Delong, Fulton. \$12, plus \$2 mailing.

Home Folks vol. 1 & 2 reprint, 1910 by Margarite Miller, 266 pages, hard cover. \$10, plus \$1.50 mailing.

Our First Americans — Indians of Today, by Ervin Stuntz, 1975, 128 pages, soft cover. \$4, plus \$1.50 mailing.

Chief Aubbeenaubbee, by Ervin Stuntz, 68 pages, paper cover, \$2, plus \$1 mailing.

History-Genealogy of Wagner-Waggoner-Wagoner Family, by Clark R.

Wagner, 1941, reprint, 304 pages, hard cover, \$12.50, plus \$2 mailing. **Shields Genealogy**, by Mary O. Derrick Coleman, 1935, reprint, 105 pages, soft cover, index by Becky Hardin, addition by Shirley Willard, 1979. \$6.50, plus \$1.50 mailing.

Indiana's Citizen Soldiers - The Militia and National Guard in Indiana, ed. Wm. Watt & James Spears, 1980, 232 pages, hard cover. Contains Trail of Death story. \$5, plus \$1.50 mailing.

History of Lutheran Church in Fulton County, 1976, by Shirley Willard, soft cover, 44 pages. \$3, plus \$1.25 mailing.

Wild Food Plants of Indiana, how to cook and eat them, by Alan & Sue McPherson, 330 pages, soft cover. \$8, plus \$2 mailing.

Edible & Useful Wild Plants of the Urban West, 1979, by Shirley Alan & Sue McPherson, 330 pages, soft cover. \$5, plus \$2 mailing.

Lyrics of a Farm Wife, 1979, by Esther Coral Adams, 76 pages, soft cover. \$3.25, plus \$1 mailing.

Nightmare in Pewter, 1978, by Gene DeWeese, 181 pages, hard cover, dedicated to Fulton County Historical Society, contains FCHS' Bicentennial activities in fictionalized form. \$4, plus \$2 mailing.

Now You See It/Him/Them, 1975, by Gene DeWeese, 157 pages, hard cover, science fiction. \$4, plus \$2 mailing.

The Story of the Little Round Barn by Velma Bright, 48 pages, story for children, illustrated by Patty Schultz, soft cover \$4.50, hard cover \$8.50, plus \$1.25 mailing.

What Would You Like to Be? by Velma Bright, story for children. Illustrated by Patty Schultz, 34 pages, soft cover \$3, hard cover \$5, plus \$1.25 mailing.

Potawatomi Indian Prints, sketched at Lake Kee-waw-nay in 1837 by George Winter, \$12, or set of 8 for \$80, 3 or more \$10, plus \$1 mailing.

Indians Playing the Moccasin Game, color greeting card from oil painting by George Winter c. 1840. \$1 plus 20¢.

Trail of Death diary published

The Incredible Wheel of Time is a new book on the Indians of Northern Indiana by Ervin Stuntz. It tells where they lived, where they walked, what happened to them, their joys and sorrows. This book attempts to cover every Indian village, trail, trail-marker tree, grave, etc. within a 100-mile radius of the author's home in Plymouth, Indiana.

The book contains over 200 pages and 215 photographs and maps. It covers the following counties of Indiana: Fulton, Marshall, Newton, Lake, Porter, LaPorte, Starke, St. Joseph, Elkhart, Allen, Miami, Whitley, Kosciusko, Cass and Huntington. It also includes some Indian sites in southern Michigan and in Cook and Iroquois counties, Illinois.

The book also contains "The Mysterious Medicine Wheel in Wyoming" and "The Thunderbird by a Yukon Indian Chief."

But of most importance, the book contains the "Trail of Death Diary," a day-by-day account of the

of the removal of the Potowatomi from northern Indiana to Kansas in 1838. Stuntz printed it with special permission of Scott Rumely, descendant of William Polke, the conductor on the Trail of Death.

This first edition of the book contains 750 copies in soft cover at \$14 each, and 250 copies in hard cover at \$18 each. The book may be purchased through the mail by sending a check to Fulton County Historical Society, 7th and Pontiac, Rochester, IN 46975. Add \$2 postage and handling for each book.

Stuntz has done great deal of research, some in books but mostly oral research among the older

residents who recall hearing from their elders about locations of Indian villages and trails. He drove nearly every day to Indian village and grave sites to check out what he was told and took photos of the places. Thus the book is amply illustrated with photos of the sites as they look today. At least 10 years of research went into the book. Stuntz is the author of two other books on Indians which are also available from the above address: **Our First Americans**, \$4 plus \$1 mailing, and **Chief Aubbeenaubbee**, \$2 plus \$1 mailing.



How Ni Kan is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of **How Ni Kan** is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for dissemination of information.

How Ni Kan is mailed free to all enrolled Potawatomi Tribal members. Subscriptions are \$6 annually for non-Tribal members. Reprint permission is granted with credit to **How Ni Kan**.

Editorial statements, letters and guest columns are the opinion of the author and not necessarily those of **How Ni Kan** or the Potawatomi Tribe. All editorials and letters become the property of **How Ni Kan**. Submissions for publication must be signed by the author and include a traceable address.

Change of address or address corrections should be mailed to **How Ni Kan**, Route 5, Box 151, Shawnee, Oklahoma, 74801, or called in to (405) 275-3121.

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OSU offers psych. degree

The Oklahoma State University Department of Psychology has a nationally recognized program to train American Indians in psychology at the graduate level. Nationwide this program trains the greatest number of American Indians in graduate level psychology. Because of the serious shortage of American Indians who are trained professionals,

American Indians can then be served by people who identify with and understand the cultural aspects of contemporary American Indian life. Students who are members of recognized tribes and who have a background of experience in American Indian communities are invited to apply.

Oklahoma State University (OSU)

is centrally located in Oklahoma which has a large American Indian population (approximately 170,000). The state has diverse American Indian communities. OSU has an active Native American Student Association.

Tiny tot titled



Editor's Note: The **HowNiKan** received so many queries about the littlest pow wow participant adorning the cover of our last issue that we decided to tell you who she is! Her name is Misty Dawn Powell and she will be two years old on January 14. Her costume, by the way, is authentic Potawatomi and, as you might guess, she is very popular on the pow wow circuit!

SPECIAL NOTICE

The Oklahoma Historical Society out of Oklahoma City is currently looking for photographs, of Wichita people, which may have been taken between the years of 1862 and 1867. Selected pictures will appear in an article in the Oklahoma chronicle, a publication put out by the Oklahoma Historical Society. For more information, call Gordon More, of the Oklahoma Historical Society, toll free, at 1-800-522-8276 Ext. 37.

Baugo Creek project progress

Three representatives of the Citizen Band Potawatomi Tribe will be traveling to South Bend, Indiana, January 5, as part of the continuing cross-cultural negotiations for the Baugo Creek Historical Park project.

The proposed Baugo Creek Park, located east of Osceola, Indiana, is believed to be the site of early Potawatomi settlements. Plans for the park include the historical recreation of an 1830's Potawatomi village that will offer visitors the opportunity to experience "hands-on" participation in the early Indian lifestyle.

The agenda for the January trip calls for the Potawatomi tribal

representatives to meet with members of the Indiana University park and recreation staff and Dr. Ray de Maille, head of the university anthropology department, in an attempt to formulate a project design combining Potawatomi ethnology and recreational services for the park.

Also while in Indiana, the Potawatomi representatives will attend the sixth annual Pine Tree Awards luncheon honoring outstanding contributions to the St. Joseph area park system. Dr. David Edmunds, Texas Christian University professor, Pulitzer Prize nominee and author of *The Potawatomi — Keepers of the Fire*, will be the

featured luncheon speaker. Edmunds will also be giving a presentation to a gathering of the various Potawatomi bands at the South Bend Century Center.

Meetings between the Potawatomi representatives and the staff of the Glen Black Indian Laboratory are also planned.

Last September members of the Citizen Band Potawatomi traveled to Indiana to discuss the Baugo Creek Park project with St. Joseph County parks and recreation officials and representatives of four other Potawatomi bands. At that historical meeting (the first time all the bands had gathered together since the 1831 relocation) the

Potawatomi agreed to participate in the project as a nation if cultural integrity could be assured.

In November, Indiana Lt. Governor John Mutz appointed James Ridenour, Director of the Indiana Department of Natural Resources, to head a task force to implement planning and funding activities for the park.

Citizen Band representatives on the Chicago trip will be John Barrett, tribal administrator; Dr. Francis Levier, historical consultant and achieves director and Patricia Sulcer, tribal media specialist.

Bird hunters to benefit



The Business Committee of the Citizen Band Potawatomi Tribe has given the official nod to a venture guaranteed to benefit bird hunters in the Pottawatomi County area.

The official formation of The Potawatomi Sportsmen's Club will afford the opportunity to replenish the south Pottawatome County population of quail and/or wild turkey in cooperation with the Oklahoma State Game Hatchery. By establishing an official organization the tribe becomes eligible for participation in the state hatchery pro-

gram. Hatchlings will be transported to the old reservation area (south Pottawatome County) where they will be cared for and released in accordance with state requirements.

Membership in the newly formed club will be \$10 to help cover expenses and membership cards will be issued.

Persons interested in participating in either the club or the hatchling program are urged to contact the club's game warden, Pete Veitenheimer, at (405) 273-5421.

A Tinley Park Thanksgiving

By Francis Levier

Representatives of the Citizen Band Potawatomi Tribe made their annual pilgrimage to Tinley Park, Illinois to honor the current inhabitants of eighteenth and nineteenth century Potawatomi homelands. The residents of Tinley Park (Bremen County) hold an annual Thanksgiving get-together to honor descendants of the Algonquian Tribes who once resided in the area.

The Citizen Band expedition started with a visit to the Chicago area, including tours of the city's prominent museums where the visitors were able to view elaborate exhibits of traditional Tribal clothing, tools, weapons and other items.

On the evening of November 19, Tribal members were greeted at the Bremen County Historical Society by Chief White Eagle, and his wife, who is Ottawa.

The evening ceremonies opened with the Pledge of Allegiance, led by a Tinley Park Brownie Troop, a prayer from Hereditary Tribal Chief Frank Wano, and a prayer and song led by an area minister. Dignitaries addressing the group included the mayor and the president of the Historical Society. A song honoring Chief Menominee, performed by George Schriker, and an historical

overview presented by museum curator Jerry Lewis (Citizen Band Potawatomi) completed the ceremonies. The Bremen County Historical Society Museum was open for viewing and visitors were pleased to note the exhibits showing a chronological overview of Potawatomi history as well as numerous prints by George Winter, the artist who immortalized many significant events in Potawatomi history with his drawings.

The Citizen Band Potawatomi Tribal Museum was also privately honored with a gift from Patsy Ann Clark, from Rochester, Indiana. The gift, a beaded "story" belt, is estimated to be over 110 years old. Gifts of tobacco, lithographed stationery and a plate bearing the Historical Society's seal were also presented to the visiting Potawatomi.

! Seventy-eight years before Roger Bannister ran the first official 4-minute mile, Kootahwecosso Lelchoolasher, also known as Big Hawk Chief, was clocked in at 3:58 for the mile by Army officials at Sidney Barracks, Nebraska. The year was 1875.

Energy help

The Citizen Band Potawatomi Tribe of Oklahoma is pleased to announce their participation in the Low Income Home Energy Assistance Program (LIHEAP) through a grant from the United States Department of Health and Human Services.

The program has been designed to assist low income Indian households with winter heating costs, providing for up to \$150 in assistance to qualified individual households.

Applications can be picked up at the Citizen Band Potawatomi Tribal Complex, located on South Beard Street across from Mission Hill Hospital, Monday through Friday from 8 a.m. until 5 p.m.

Applicants will need to provide (1.) Proof of Indian blood; (2.) Income verification for the entire household for the three month period prior to application, and (3.) The heating bill the applicant is wishing assistance with.

Priority assistance will be given to the elderly and Citizen Band Potawatomi Tribal members, although all Native Americans residing within the traditional reservation boundaries are eligible to apply.

For further information contact Mr. John Shea, LIHEAP Coordinator, at (405) 275-3121.

Group to help with 'roots'

Forty-four people attended the first meeting of the new Indian Awareness Center, a branch of the Fulton County Historical Society at Rochester, Ind.

Officers were elected: Don Clark, Rochester, president; Tom Ebbing, Fort Wayne, vice president; Betsy Pabon, Mishawaka, treasurer; and Dr. Helen Grant, Kewanna, secretary.

The group decided they would like to offer a variety of services regarding Indians and persons who are interested in Indians. These services would include lessons on Indian dances, beadwork, basketry, traditional and pow wow clothing, exchange of information with all tribes, help with genealogical and historical research, outings to look for arrowheads, speakers, and Indian programs.

Joan "Pale Moon" McClellan, R. 6, Rochester, was the speaker of the evening. She told about the Southeastern Cherokee Confederacy, Leesburg, Ga., of which she is a member. She recently started an Indiana Chapter. She showed books her organization has to sell such as Cherokee Words, Cherokee Plants and an Indian Cookbook. She offered to help people prove their Indian ancestry. Her group will meet again Jan. 28 at 7 p.m.

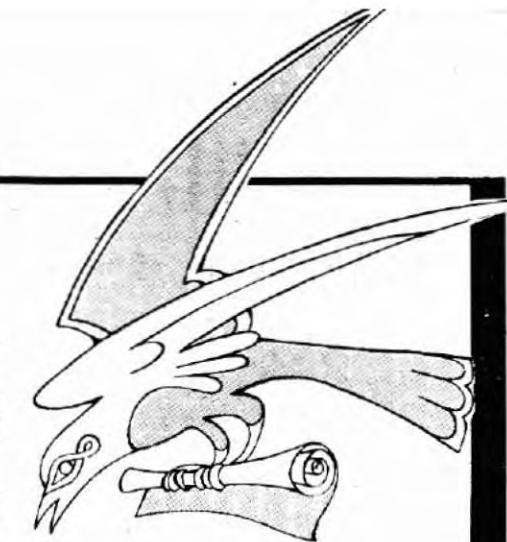
Shirley Willard, president of FCHS, showed the books and materials about Indians for sale in the museum and the variety of Indian material available for research in the museum, including several tribal newspapers.

Each person present introduced himself. Tribes represented at the meeting were Potawatomi, Miami, Mohawk, Sioux, Cherokee, Chippewa, Ponca, Creek, Blackfoot, and Shawnee.

Refreshments were served by Edna "Dawn" Carpenter of Rochester.

The next meeting of the Indian Awareness Center will be Jan. 14 at 7:30 p.m. in the Civic Center Museum, 7th and Pontiac, Rochester, Indiana.

Letters to HowNiKan



Dear Friends,

Please accept this letter as notification for an address change.

I would also like to offer my thanks and admiration to the staff of How Ni Kan. I love reading each issue even though I am unable to participate in activities written about in the paper. Being in California does have its drawbacks.

My "Indian Roots" are very important to me and I do love hearing about the tribe and my hometown, Shawnee.

Happy holidays to all.

Most Cordially,
Catherine Sten, R.N.
Plymouth, California



Dear Citizen Band of Potawatomi,

I am of Potawatomi descent and am very interested in learning more of the culture, settlements, and history of that particular tribe.

My grandfather taught me what he could. His grandfather was a chief. They were from the area of Des Plaines, Illinois, where nearby is a burial grounds of my relatives.

I would appreciate it if you could send me any information or referrals about the Potawatomi Tribe. Thank you.

Sincerely,
Vernie Borgersen
4526 N. Avers
Chicago, Ill. 60625

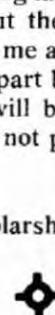


Dear Sirs:

I really enjoyed the last paper (summer '83), and such praise for Jim Thorpe. My dad played with and against Jim Thorpe on the field.

He was a great man, as was my dad, George Washington Wilfelt.

Keep up the good work,
Dolores Lisenby



To The Potawatomi Tribe,

Although I have been working very hard, my accomplishments are few. Progressing through the first two years of medical school is an arduous, but very fulfilling task.

While in medical school as partial fulfillment for completion of a biochemistry class, I wrote a paper entitled "Oxygen Toxicity in Biological Systems." It was selected as the outstanding paper, and although it is not certain, there is the possibility that it may be published in the Oklahoma State Medical Association publication.

Last summer I worked on a research project related to this paper. The project involved producing a wounding model in guinea pigs and then searching for chemicals which would improve the healing rate. We believe that, based largely upon my work, we have found such a chemical and on the basis of this discovery, the Air Force has awarded a grant for further study to the head of the laboratory Dr. Robert A. Floyd.

My other major activity is working for the Oklahoma Lions Eye Bank. My responsibility is to examine eyes which have been donated for corneal transplantation and make certain that they are suitable. Based upon my recommendations, the physician selects an appropriate patient to receive this cornea. I am called whenever they need me. It is often not much fun to get out of bed in the early morning hours, especially when I have been studying late for an exam the next day, but the rewards are worth it. It gives me a warm feeling to know that, in part because of my help, someone will be able to see when they could not previously.

David Newsom
Potawatomi Scholarship Recipient

Dear Sirs:

I am enclosing my money for the Indian paper for 1984.

I think you are doing a good job keeping the members informed of the work you are doing.

I'm wondering if Mrs. Priscilla Sherard is working on the second Indian history book? I'm anxious to get one when she finished, and it's for sale.

Yours truly,
Mrs Ethel Lorea (Halloway)
Brown
Deming, NM 88030



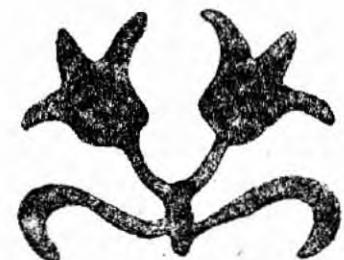
Dear Friends:

Greetings, we were talking to some friends at a salmon bake last evening and they told us of the new computer equipment, great. We would like to be put on your mailing list and if possible receive your monthly newsletter. Thanks for your time and energy spent.

Thanks
Charles Kein
Seattle, Wa.

was half Potawatomi and taught me some of the chants that he knew. He left me his bear claw baby rattle and some bead work. He raised me as a child and his teaching has always stayed with me and has meant a lot to me. I am a woman with three children, two that are grown and one has children of her own. I have taught them what I knew but would like to know more to pass down to them. I would appreciate it if you would consider me for a tribal member.

Thank You,
Sincerely,
Vernie Borgersen
Chicago, Ill. 60625



Dear Potawatomi Indians,

I wrote to you a short time ago, requesting information on the Potawatomi tribe. I thank you very much for sending me a copy of How-ni-kan. I enjoyed it very much and it was very helpful to me in learning of my heritage.

I have enclosed \$6.00 for an annual subscription of How-ni-kan.

I have always been proud of my Indian heritage and especially because I am Potawatomi. I am one-eighth Potawatomi which isn't a lot but it is still important to me.

I would like to become a tribal member but do not know the requirements needed or even if I would be approved. My grandfather



CETA Changes Announced

The Employment and Training Program of the Citizen Band Potawatomi Tribe, funded by a grant from the United States Department of Labor (USDOL), has undergone a name change. The program name of CETA (Comprehensive Employment and Training Act) was replaced Oct. 13, 1982, and put into effect October 1, 1983 by JTPA (Job Training Partnership Act). The program's service area will remain the same and will cover the counties of Pottawatomie, Cleveland, Lincoln and Payne.

The current fiscal year of 1984 is to be a year of transition and tryout

for the new Indian employment and training programs. The federal guidelines for the new JTPA Program are now in effect. Under these guidelines the program will operate all activities authorized under Title III, Section 302, of the CETA Act, which include public service employment (PSE), On-Job-Training (OJT), work experience and classroom training. The guidelines are in keeping with the intent of the JTPA legislation and adaptable to the unique circumstances of the individual tribes. The Native American grantees have successfully negotiated with the

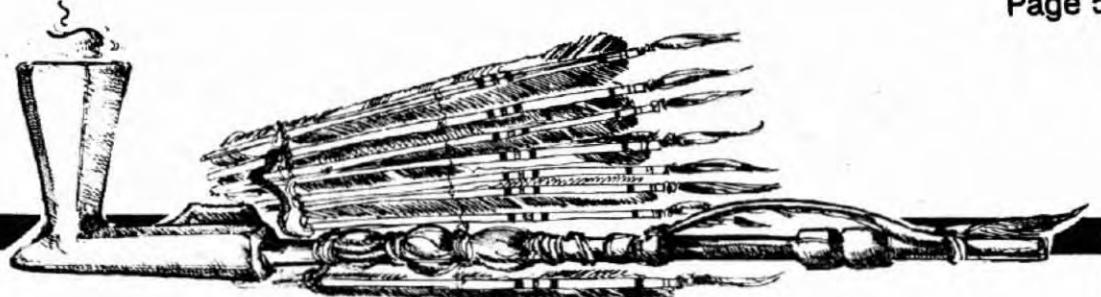
Department of Labor to adopt guidelines allowing the flexibility to provide the employment and training activities that will best serve the needs of the Indian people in their varied economic and cultural environments.

The staff of the citizen Band Potawatomi Employment and Training Program has also undergone a recent change. Joan Puetz Biagioni is the new executive director for JTPA. She has 5½ years experience directing Employment and Training Programs in Illinois and California.

John Shea, who has been with the

Tribe for three years, is the JTPA counselor and Summer Youth Coordinator. Alice Overstreet, MIS/Services Coordinator, has been with the Tribe's Employment and Training Program since its conception in 1979.

The Citizen Band Potawatomi Employment and Training Program is located in the Tribal Administrative Building south of Shawnee. The office hours are Monday through Friday, 8 a.m. to 5 p.m. Any questions concerning program activities should be referred to Joan Puetz Biagioni, (405) 275-3121.



Potawatomi Profile: Elizabeth Brady

Q. Liz, you're a Citizen Band Potawatomi. Tell us a little bit about your background.

A. My great-grandfather was George L. Young Sr., a young buck who broke away from the Prairie Band in the mid-1800's to help establish the Citizen Band. He established the first trading post on tribal lands. It was referred to as Young's Crossing and wasn't too far from Sacred Heart.

After Young's Crossing was established, my grandfather, George L. Young Jr., was born. He later married Lizzie McDole, the daughter of James P. McDole and Susan Basseur. Lizzie was one-half Citizen Band.

Q. How long have you been working with the tribe and what is your exact title here?

A. I started here in January of 1983. I am the WIC (Women, Infants and Children) Program Director and Director of the Title VI Elderly Feeding Program.

Q. Tell us a little bit about your background before coming to the tribe.

A. I was raised in Ada, Oklahoma and moved to Oklahoma City in 1962. I have 11 years of working for certified public accountants and am a member of the Oklahoma Society for Independent Public Accountants. I have 10 years of working public relations in the real estate field through the Oklahoma Real Estate Commission and was a licensed Realtor associate. I also studied nursing at South Oklahoma City Junior College.

Q. What exactly is the WIC Program?

A. WIC is a supplementary food program for women, infants and children that have a nutritional risk. To qualify for the program, in addition to nutritional risk, the participant must live within our service area and be eligible for Indian Health Service. Our participants are certified for the program through our eight county WIC Clinics or through an IHS clinic. Our participants must also fall under the

United States Department of Agriculture income poverty guidelines.

Through the program we provide nutrition education, counseling from a registered dietitian and a tailored food package according to the participant's nutritional risk. We have group sessions in addition to individual counseling. We offer free literature pertaining to pregnancy, pre-natal, post-partum and children from newborn to age five. We have clinics currently in operation for WIC certification in Wewoka, Stroud, McLoud, Perkins, Oklahoma City and two in Shawnee.

We also coordinate an outreach network of probably around 150 resources for our participants, including help with consumer protection, education, housing, finance, health, legal issues and numerous other problems. Our nutritionist and myself meet with those agencies that are providing counseling and other services to formalize a network of community services coordinated for our participants.

Q. How many Program participants are there?

A. We've had up to 1113 participate on a monthly basis and our estimated increase is for 1500 by September, 1984.

Q. How is food made available to the mothers and children?

A. Our food delivery is through a voucher method. We have contracts with the major food vendors in the area and they honor our participants' vouchers. Currently, our voucher amount for an infant up to one year old is \$45 a month. Pre-natal and post-partum mothers and children up to the age of five are eligible for a \$60 voucher per participant per month. For example, a pregnant mother with newborn twins and a three-year-old could possibly qualify for \$210 in food vouchers per month.

Q. What is the Title VI Program?

A. As Title VI Director I have a responsibility to the Department of Human Services to maintain a feeding program for elderly people. Right now we're averaging 45 to 50



elderly attending lunchtime meals at the tribal Firelodge every day, five days a week. Last year we served 10,485 meals to eligible participants.

We also schedule activities through our nutritionist for the elderly to participate in. Sometimes it's a walking tour or aerobics. We also have social activities; concerts, birthday parties, lectures and things. We offer various clinics, including a hearing aid screening clinic. We feel the scheduled activities are very important to the elderly. If we didn't do these things many of them would just sit home and do nothing.

Q. What has been your biggest frustration with your programs?

A. With WIC there's a tremendous paper flow through my office! Every voucher has four copies and I average 16,000 pieces of paper across my desk every month. With both programs the biggest frustration is not having the money to feed everyone; having to put people on waiting lists. Title VI has been funded through 1984 at \$70,426. About \$40,000 of that goes to program expenses so I'm left with \$30,000 to prepare 10,000 meals!

We have the need for so much more money and can document the need but the Congress will only

allocate so much. Last year we lost \$5,000 due to Congressional cutbacks. It wasn't our program's fault; Congress just cut the money.

Q. What has been your biggest reward?

A. In this job I have a bird's eye view of the whole cycle from birth to old age and it makes me very happy to know that we're feeding some people who probably would not be fed if we didn't do it. It's very rewarding to have a young mother with absolutely no income be able to come in here and pick up food vouchers and know that her baby is going to eat. It's very rewarding to know that we can go out and pick up our elderly and bring them here for a hot meal and some companionship.

Q. What do you see in the future for your programs?

A. As far as WIC is concerned, as long as we're in the USDA Program we can only grow. Reagan has established a Task Force on Starvation in America and I'm hoping that his findings will convince Congress to allocate more money for programs like ours.

St. Joseph River era

Editor's Note: The following article, written by Citizen Band Potawatomi Media Specialist Pat Sulcer, will appear in the South Bend Tribune's Sunday Magazine next month.

By Patricia Sulcer

The Potawatomi Indians of the St. Joseph River Valley were cold and hungry and tired of war.

It was the winter of 1831 and the great spirit had failed to smile on the St. Joseph children. John Tipton, Indian Agent for the area, recounted the crisis conditions in a letter to the U.S. Secretary of War:

"At no period since I have been Agent of the U.S. for Indian Affairs has there been half the suffering for clothes and provisions amongst the Potawattamie (sic) Indians, as at this time. The snow at this place has been for a month passed, more than two feet deep; another Indian informs me that it is waist deep in the prairies on the Tippecanoe and KanKakee (sic) north of this. The mercury in the thermometer in the air on the side of my office, for several days was at 5 to 12 below 0, and on three days down to the ball."

"Most of their horses have been frozen on the prairies, and their women and children have been kept alive by corn raised by hands.."

"The Indians inform me, that most of their horses have frozen on the prairies, and their women and children have been kept alive by corn raised by hands who were hired to work for them last season, and paid out of their annuity. They have related (to me) a circumstance of a Potawattamie and his family remaining many days in a state of starvation until the man, driven by the cries of his children, went to hunt and killed a deer, which he put on his back and set off to his cabin (sic), which he did not reach and was found dead in a snow drift, with the deer still on his back."

It was a sorry state of affairs for the leaders of the Algonquian Nation whose warriors had fought valiantly against the Iroquois, the Fox, the Peoria, the Wea and even the British.

The Potawatomi people, with all their inter-tribal differences, had still always considered themselves superior to other tribes in all ways — an opinion reinforced for posterity by the early Europeans who wrote letters to their homeland describing the Potawatomi not only as fierce warriors, but as docile, intelligent, fun loving and affectionate people.

The Potawatomi of the St. Joseph were the descendants of a tribe originating in the area east of Lake Michigan and a part of a three tribe federation which included the Chippewa and Ottawa. "Potawatomi" or "Fire People" was the name coined for them by the Chippewa from the work "potawatamink," meaning "people of the place of the fire." Historically, the reasoning behind the metaphor is unclear — it could perhaps refer to a geographical phenomenon in the Potawatomi area or, more likely, referred to the tribe's position within the federation, the responsibilities of which included the maintenance of the federation's eternal sacred fire.

Regardless, the Potawatomi are known to have travelled the Great Lakes area a great deal during the 17th and 18th centuries, moving on when a shortage of food or abundance of enemies forced them to. Moving through the Green Bay area, the Potawatomi began settling in the St. Joseph area as early as 1698.

The Potawatomi were well adapted to the St. Joseph environment. Their village life had always followed the cycles of nature and the ebb and flow of the seasons. In the summer, large communal villages were formed with the women — who were the stability and core of the village — planting fields of crops, including beans, peas, tobacco, melons, squash, pumpkins and Indian corn. Nuts, berries, wild rice and abundant fish from area streams supplemented the Potawatomi diet as did bear, deer, elk, buffalo and small game from the Michiana forests killed by the Potawatomi hunters. What could not be immediately consumed was dried, smoked or otherwise preserved for sustenance through the harsh winter months. Animal skins were utilized in the design and construction of clothing — a creative skill the Potawatomi were noted for. In a 1718 memoir the French author De Gannes noted:

"The (Potawatomi) women do all the work. The men belonging to the Nation are well clothed...their entire occupation is hunting and dress. They make use of vermillion and in winter wear buffalo robes richly painted and in summer either red or blue cloth. They play a great deal at La Crosse in summer, 20 or more on a side. Their bat is a sort of a little racket, and the ball with which they play is made of very heavy wood, somewhat larger than the balls used at tennis. They are entirely naked except (for) a breech cloth and moccasins on their feet. Their bodies are completely painted with all sorts of colors. Some, with white clay, trace white lace on their bodies, as if on all the seams of a coat and, at a distance, it would be taken for silver lace...The women and girls dance at night. They adorn themselves considerably; grease their hair, paint their faces with vermillion, put on a white chemise, wear whatever wampum they possess, and are very tidy in

their way. They dance to the sound of the drum and si-si-quoi, which is a sort of gourd containing some grains of shot."

What an interesting sight the Potawatomi villages nestled throughout the St. Joseph River valley must have been to the Europeans! Summer village housing consisted of rectangular, wooden-framed homes covered with reed mats carefully woven by the women. Babies swung in hammock-like cradles near the open cooking areas outside the homes and, by the 1800's, the French influence was clearly visible in the ribbon applique in clothing and in the various metal utensils used in cooking.

Winter, however, was always a different story. During the icy months the villages moved closer to the forests, dispersing into smaller extended-family units throughout the territory. Homes were constructed similar in appearance to the domed wigwams utilized by other northern tribes; sapling framed and covered with woven elm bark or cattails, with a central hearth inside the oval to allow for cooking and heating with the smoke escaping through the wigwam top. Games were put aside to concentrate all efforts on survival.

By the horrible winter of 1831, however, the willing acculturation of the friendly Potawatomi was proving to be their downfall. Always affectionate towards the French, the Potawatomi had been proud to adopt many of the European ways, ways that produced visible differences in their physical and spiritual environment. More and more the traditional dress was lending itself to wool, flannel and calico. Tin and metal utensils were replacing pottery and baskets. Trading for household and dry goods seemed an easier survival system than environmental self-reliance. Log cabins were more comfortable but less versatile and mobile as wigwams. And the white man's God appeared more reliable than the numerous spiritual benefactors accessible only the the medicine men.

The Potawatomi moved willingly more and more rapidly into the white mainstream — but at the same time refused to adopt the white farmer's agricultural role, choosing instead to model themselves after the French traders whose glamourous life they admired. To the Potawatomi, the French traders who had become their friends and benefactors represented wealth and independence; they were influential and articulate without the binding ties to the land of the new American agriculturists. Many of the Potawatomi attended mission schools and viewed themselves as sophisticated creoles — the link between the past and future — an image that would eventually lead to their downfall within the very system they had admired and mimicked. With all their good intentions and political savvy, the Potawatomi had still not learned not to give away more than they could afford.

The system of cultural, agricultural and religious exchange had seemed so promising! The French had borrowed the Indian means of harvesting food, transportation, clothing and trade in exchange for sharing their luxuries, language and religion. But the white man knew what assimilation meant — he had been doing it throughout an expansionistic history. The system was new to the Potawatomi and they could not have known that when they had nothing left to trade the white man would begin taking what he wanted.

Relinquishing land again and again through treaties with the government, the Potawatomi found themselves more and more restricted and confined to small allotments and villages — a predicament demanding more responsibility to cultivating self-sufficiency from a limited block of land than the Potawatomi were willing to give. And by the time the winter of 1831 arrived the Potawatomi were virtually unprepared.

On April 5, 1831, Indian Agent John Tipton again wrote to the Secretary of War:

"This is the most favorable time to remove these Indians, since I have been their agent..."

"The Potawatamies (sic) are more numerous (than we had thought) and live in Illinois and in the Michigan territory as well as in Indiana, and any arrangement with this tribe should be made with all the Potawatamies...If a tract of country was set apart for these Indians, and a proposition made to them to exchange lands in the states and territory above mentioned for lands west of the state of Missouri — and an Agent sent with a portion of each Tribe to visit the new country, immediately, and on their return let as many as would sell and remove, do so, — a portion of them may be sent off this year, and within three or four years, the whole of these Tribes will go of their own accord.

"This is the most favorable time to remove these Indians, that has been since I have been their Agent, if you commence before they plant their corn, which will be in June. The deep snow and cold of last winter killed many of their horses and most of their hogs and cattle, and caused great suffering amongst the Indians, and they will remove to the new country if there is game and fish and grass for their horses..."

"A large majority of the people of Indiana are in favor of the removal of these Indians, and I must earnestly, but respectfully request, that an effort be now made, to effect an object so desirable to our state..."

The Potawatomi were about to pay the real price of acculturation. Historians would remember it as "The Trail of Death."

John Tipton — Indian Agent

Editor's Note: The following biography, written by Robert G. Bradshaw about Indian Agent John Tipton, is reprinted from *Battle of Tippecanoe: Conflict of Cultures*, printed by the Tippecanoe County Historical Association in 1973.

John Tipton was born in 1786 in Sevier County, Tennessee. His father was killed by Indians when John was seven years old. When he was about twenty-one (1807) his mother with three other children moved to Harrison County, Indiana Territory, to make their home. John never had any formal education, but when he was elected Justice of the Peace in 1810 he learned to read and write a little.

When Governor Harrison called up the Indiana Militia in the fall of 1811, Tipton was ensign in Captain Spier Spencer's Company, known as the "Harrison County Yellow Jackets." This company of about fifty men, in distinctive uniform appropriate to their name, was assigned to the short right flank at the south end of the battle field and was exposed to fire from almost every direction.

Capt. Spencer died, after being shot the third time. Lieut. McMahan was killed. Senior officers of the units to the right and left were killed or wounded. When General Harrison arrived at the point the twenty-five-year-old ensign was the surviving officer in charge. Harrison reinforced him with Capt. David Robb's riflemen

and made him a captain. They held their line, now marked by the monuments to the fallen officers.

With the outbreak of the War of 1812, the Indians began a series of raids on the settlements in southern Indiana. Ranger companies of local frontiersmen were organized and sworn into the federal service. "Major John Tipton, the most skilled of the Rangers," succeeded in overtaking and punishing two of these bands. It is said that the Rangers took no prisoners. He took part in expeditions against the Delaware towns and those on the Mississinewa and upper Wabash, all of which were found to be abandoned. The Indian tribes were never a serious threat to the Indiana settlements after 1813.

Tipton was sheriff of Harrison County 1816-1819 and representative to the Assembly until 1823 when he was appointed Indian

"Major John Tipton, the most skilled of the Rangers' succeeded in overtaking and punishing two of these bands."

Agent for the Fort Wayne District, in which capacity he negotiated important treaties in 1826, 1828, and

"John never had any formal education, but when he was elected Justice of the Peace in 1810 he learned to read and write a little."

1836. In 1821 he was appointed one of the two surveyors who ran the Indiana-Illinois boundary and when the cheap new lands were first offered for sale by the U.S. Government, John Tipton speculated widely in their purchase.

It is said of him that he rode all night on Nov. 13, 1829, from Logansport to the Crawfordsville Land Office to enter the 200 acre tract which includes the battle site. Disturbed by its neglected condition when he visited the scene in 1821 while engaged in surveying operations, he became an early and staunch advocate of a suitable memorial to the heroes who gave their lives. On Nov. 7, 1836, the twenty-fifth anniversary of the battle, he deeded 16.55 acres on which it was fought to the State of Indiana for that purpose.

In 1831 he was appointed to fill an unexpired term in the U.S. Senate for Indiana and was then elected to a full term 1833-39. As a senator he was not particularly distinguished but he was a close friend of Andrew Jackson and a frequent visitor at "The Hermitage." In youth Tipton



John Tipton

had been a hard-hitting, hard-drinking Indian fighter and shrewd land speculator but in later life he was most successful in frontier politics, a Jacksonian Democrat, opposed to abolition.

John Tipton's second wife was a daughter of Capt. Spier Spencer, his superior officer at Tippecanoe, and both are buried in Mount Hope Cemetery at Logansport where he died in 1839 at fifty-two. In addition to his many services to the state, one of the most valued historical records is his "Journal" containing his daily log of Harrison's army from the start of the march at Vincennes on Sept. 26th until its return on Nov. 18, 1811. It is a detailed, day by day description of the army's movements.

January pow wow planned

The Pottawatomie Inter-Tribal Pow Wow Club will be sponsoring a benefit dance on January 21, 1984 at the Expo Center in Shawnee, Oklahoma.

Special features of the event include an appearance by Miss Indian Oklahoma, Bunty Anquoe, and an Eagle Dance performed by K.D. Edwards and sons.

Gourd dancing will begin at 2 p.m. with supper (bring your own) at 5 p.m. Gourd dancing will resume at 6 p.m., with a parade scheduled for 7 p.m.

The Kickapoo Pow Wow Club will be the co-hosts and the head staff includes: Head Singer-Henry Walker; Master of Ceremonies-Orval Kirk; Head Man Dancer-Sonny Tiger; Head Lady Dancer-Kathy Wahpepah; Head Little Boy Dancer-Clinton Deer; Head Little Girl Dancer-Mary Wahpepah; Head Gourd Dancer-Mike Tsotaddle; Arena Directors-Ira Birdcreek and Sam Bemo.

Authentic arts and crafts are welcome at the pow wow. Security will be provided.



The Pottawatomie Inter-Tribal Pow Wow Club officers for 1984 oversaw the club's annual Thanksgiving dinner. They are, from left to right: Robert McKinney, chairman; Pete Veitenheimer, vice-chairman; Kathleen Kiker, secretary; Neoma Baptiste, treasurer; Judith Mitchner, public relations.

Indian children to be studied

Two thousand Indian children, ages 7 to 14, will be studied to learn why they seem to have more mental health and academic problems than non-Indian children. These "Flowers of Two Soils" as the researchers call their subjects and their study, "are at greater risk...because of the instability" of their contact with two cultures, said Dr. Damian McShane, U.S. Project Director. The study of 2,000 children from ages 7 to 14 is the

largest of its kind on the relationship between emotional health and academic performance of Indian youths, said McShane, a psychiatrist at Oregon Health Science University.

Studies have shown that after age 9, proportionately more Indian children enter the mental health treatment system, their academic achievement falls behind and the gap widens as they grow older. "Do differences in learning performance cause emotional

problems, or is it the other way around?" McShane asked. He said Indians' problems may be also interpreted differently by those referring them for treatment. Cultural differences in dealing with certain situations—death, for example—may influence outsiders; perceptions of Indian children's mental health. "Some of my research suggests that Indian children are referred for different reasons than non-Indian children,"

McShane said.

The five-year \$1.5 million study is being financed by the National Institute of Mental Health, the William T. Grant Foundation of New York and the Canadian Health and Welfare, National Health Research Directorate Program.

Potawatomi scrapbook



Could these people be related to you? This picture of Elizabeth Cadue Battese, her son Walter Battese and husband John Battese

Lawrence was taken in the late 1800's in Kansas.

THE LORD'S PRAYER IN POTAWATOMI

Nos'nan ein shpumuk kishkok: Ketchentaqt k'tishnukasoooun. Ktokuman'ooun kupiemkit. Notchma Ktenentumoooun knomkit shoti kik, ketchooa shpumuk kishkok. Mishinak oti n'kom ekish'kioouk etso kishkuk, eshooisiniak. Ipi ponentumooishnak misnukinanin ninanke eshponenmukit meshitot'moiimit, mesnumoiumkeshiik. Ipi keko shonishikak ketshi qu'tchitipeumukoiak. Otapinish'nak tchaeik meanuk. Kin ktupentan okumanooun, ipi k'shke-coosuoon, ipi ioo k'tchinintaq'suooon, kakuk.

MISS INDIAN COMPETITION NOW OPEN

JR. MISS INDIAN OKLAHOMA CONTEST!!!

Sponsored by the
"Oklahoma Federation of Indian Women"

PENNY A VOTE

QUALIFICATIONS:

1. Must be an Oklahoma Indian.
2. Must reside in the state of Oklahoma.
3. Must be at least $\frac{1}{4}$ degree Indian Blood.
4. Must be between the age of 13 and 17 years.
5. Must never have been married.
6. Must fill out an application and submit a \$5.00 entry fee.

*Entry deadline is February 1, 1984. Winner will be selected by the amount of penny votes she brings in.

*The new Jr. Miss Indian Oklahoma will be announced at the Oklahoma Federation of Indian Women's Annual Pow-Wow in February 1984. Date and place to be announced.

*For application, further information and details call: Shirley Wapskineh in Oklahoma City at 632-5227 or write Wahilla Doonkeen at 2206 N.W. 21st, Oklahoma City, OK. 73107.

Government

from page one

ed a national policy of "self-determination" for Indian tribes. At the heart of that policy, later signed into law as The Indian Self-Determination Act and Education Assistance Act (1975), was the federal government's returning of power and responsibility back to the tribes. The federal government seemed to be saying, "Don't look to us to support you; we've acknowledged you as sovereign governments, now start acting like governments." But to tribal administrations, long steeped in the traditions of "advising" and "programming," the concept of self-determination and self-government was a scary step. A government passes laws, regulates, runs courts and imposes levies. Many Indian administrations tried to ignore the red flag of responsibility the government was waving.

In January, 1983, President Reagan reiterated the previous administrations' warnings in his Statement on Indian Policy, which read in part:

"This Administration believes that responsibilities and resources should be restored to the governments which are closest to the people served. This philosophy applies not only to state and local governments, but also to federally recognized American Indian tribes...The Constitution, treaties, laws and court decisions have consistently recognized a unique political relationship between Indian tribes and the United States which this Administration pledges to uphold."

Reagan summarized his seven page policy statement with the remark, "This Administration intends to restore tribal governments to their rightful place among the governments of this nation and to enable tribal governments, along with state and local governments, to resume control over their own affairs."

Indian tribes have, for the most part, ignored the government's warning that it was time to take control of themselves. The Sac and Fox Tribe is one of the few functioning at this time within its full governmental authority. They have established 11 different governmental revenues within their jurisdiction. They issue licenses and have established corporation laws and regulations. They have proven an administrative stability that now attracts business to their tribal "enterprise zone" and they have people running businesses on their land who know how to run businesses — and who pay their taxes and license fees to the Sac and Fox Tribe.

And now the Citizen Band Potawatomi is prepared to do the same.

According to John Barrett, Citizen Band Tribal Administrator, "The Business Committee decided it was imperative for us to start acting like a government in order for this tribe to have a future. We have received our last per capita payment from the United States government; our own President has told us to quit looking for federal program hand-outs and to start behaving like sovereign nations. We haven't been conducting business like a government — we've been conducting business like a non-profit organization, like the Elks or the Lions Club. The Business Committee has taken the first step in guaranteeing this tribe financial, cultural and legal perpetuity. We can now begin adopting laws, establishing some stability in our election process and investing our resources in land and our jurisdiction over it. The possibilities are unlimited when you think about the power inherent in sovereign jurisdiction. We can buy land, encourage outside business to come in, tax and license them — and without having to beg for federal money or put tribal money in risk, we will be able to prosper and grow. When you begin acting like a government everything changes."

What does all this mean for the Citizen Band Potawatomi people? At the present time Browning Pipestem, noted authority on Indian law, is in the process of reviewing the tribal Constitution and Charter and has been contracted by the Business Committee to develop a (1.) Basic Law and Order Code; (2.) a Potawatomi Tax Act and Tax Commission; (3.) a Business Corporation Act; (4.) an Economic Development Act; (5.) a Potawatomi Land Acquisition Commission and (6.) procedures and ordinances for a Tribal Police Force.

Pipestem, who has been encouraging tribes to utilize their unique governmental status for years, applauded the Business Committee action, saying, "The Potawatomi have shown particular genius. This used to be empty surplus government land but now it's a flourishing prosperous place. You have done with programs what very few tribes have been able to accomplish. If you can recognize yourself as a government there's no telling what you might be able to do. Sovereignty is not a legal principle — it's in your heart. If you don't exercise it, it doesn't exist."